

[P. 4b]

- 133 that portion lying immediately at the head of the valley, and among the ridges of the surrounding hills, where are some extremely fertile and well watered spots.¹³

When returning to his encampment on Moore's (Deer) Creek he followed a course fifteen miles west of his route down.

- [137] We found it, however, of precisely the same character throughout -- barren, decomposed soil, and no trace of vegetation but a few straggling artemesias, except upon the margin of the creeks. Gopher creek we found entirely dry, at the point of crossing, its shallow stream sinking in the sandy soil some eight or ten miles above.

On May 13, Derby reached Tule River at a point which was 7.16 miles from Moore's (Deer) Creek -- probably close to the present site of Porterville. Here, Derby reported, the Tule River was 150 feet wide and he had to use wagon floats to get his party across. This was in Yaudanchi or Koyeti territory.

- 133 The country much improved in aspect from the time of leaving Moore's (Deer) creek, and
137 upon Tule river, and during our march upon the 14th, we passed over rich tracts of arable land, fertile with every description of grass, and covered in many places with a fine growth of heavy oak timber.¹⁴

- 133 Continuing north nineteen miles, Derby's party the next day reached the Kaweah River, at that time called the San Gabriel but renamed the Francis by Derby himself -- a name which did not persist. He was in country inhabited by the Choinuk, Wolasl, and Telamni, on the Kaweah River branches, and above them at the edge of the hills were the Gawia, Yokod, and Wukchumni.

This stream flows nearly west from the hills and empties into Tache (Tulare) lake about twenty miles north of its southeastern extremity. It is, at the point upon which we arrived, divided into five branches or sloughs, four of which separate from the main river, about five miles above, joining again from one to ten miles below, while the southern branch has a separate and distinct branch from the Sierra, and joins the main stream in the marshy ground near its junction with the lake. The country, some eight miles in length by six in width, contained between these branches, is a beautiful smooth level plain, covered with clover of different kinds and high grass, and thickly shaded by one continuous grove of oak of a larger and finer description than any I have seen in the country.

¹³Ibid.

¹⁴Ibid., 256.

[P. 16a]

222 Several vegetable foods were identified
262 from growing specimens by J.A. The word to'mul
is used to cover all green plant foods, but is
also specifically applied to all clovers, to
yellow mustard, and, as bitter greens (ki'yat
tomul) to brown mustard. Clover (ho'lom) was
eaten raw while young and tender. Mustard
greens were cooked, and today bacon is added.
Fiddle-neck (ka'lu) and filaree (po'halo) are
eaten with salt grass while in the tender stage.
A plant, known by its Tachi name ya'hal, but
unidentified, was valued for its seeds which
were mashed and eaten. A plant with reddish-
purple flowers, ka'sy:n, has tiny edible seeds
which are greatly prized; they are rolled into
a ball and eaten as we would candy (undoubtedly
red maid, Calandrinia). Grass nuts (tsa'lu,
Brodiaea) were valued for their small nutty
roots which were roasted and eaten whole or
mashed into flour. A yellow prairie flower
(oto'hon) was used in some way as a food. There
were many others which must have been well
known and used. Horehound (ohoi'yon toi'yu,
translated as cough medicine) was cooked and
the liquid drunk for a cough. J.A. said the
plant was an introduction of the white people.
A Mexican introduction is "five spot" or
spotted mallow (malpas, Spanish), the leaves of
which are cooked, mixed with castor oil, and
used as a poultice for pleurisy or kidney pains.
The mashed roots of jimsonweed (Datura) were
used as a poultice on broken bones, or on any
excessively painful injury, by the Tachi, al-
though M.G. claimed that they did not use it
ceremonially. The Chunut used it ceremonially
and as a medicament. J.A. reports that the
mashed leaves were put on sores. An elderly
man who did this became delirious for a day or
two, but recovered. For fractures a poultice
of mashed jimsonweed roots was tied on after
the skin about the fracture had been scarified.
Such a poultice was applied to Motta's shoulder
when his clavicle was broken. Another man at
Pisras drank a decoction of jimsonweed when he
was badly injured by being thrown from a horse.
Any person, not necessarily a "jimsonweed
handler," used the plant medicinally.

● 137 A few other plants were identified by J.A.
Blue lupine, not used for anything, was called
snake's-urine (ya'hon tuyu'hun). Bird's-eye
(a gilia) was called owl's-eye (tukla'lai'n
tsa' tsa), and owl's-clover was known as coyote's-
penis (po'tolo kai'iy:n). Two kinds of "wire
grass" which grew in water, one coarse, the
other fine, were called ka'pi and o'sun (the
words for knife and balsa).

757 The Telamni, T.W., reported that toyo'ho,
278 a plant with flat green leaves which gave milk
when mashed and which "had no flowers," was
boiled and the liquid applied to snake bites;
it reduced the swelling. The plant grew in
Cutler's field in Drum Valley.

372 Fireweed was difficult to obtain. Dried
313 weeds and tules, sked out with willow, were the

[P. 49d] Tulamni

TULAMNI

342 villages the natives live in the winter in very
361 large squares, the families divided from each
other, and outside they have very large houses
in the form of hemispheres where they keep
their seeds and utensils.

412 Utensils.---A metatelite stone mortar,
"jars of the same material" (probably steatite
vessels), and pattern baskets are mentioned.
Skins were used for bedding.

262 Food.---Pages speaks at length of the
136 animal and vegetable foods available, and, like
all early travelers in the region, dwells on
their abundance. Of water birds he mentions
white, black, and brown geese, ducks, cranes,
and white pelicans. He remarks on grouse,
"multitudes of quail ... more savory than those
of Spain," and many small birds such as
swallows and larks. Eagles measuring "fifteen
[237] spans from tip to tip" were seen; eaglets were
raised and domesticated but were not eaten. Of
land animals, wild sheep, antelope, elk, and
deer abounded, and "across the river" (in the
Sierra Nevada foothills on the east side of the
valley ?) were "buffaloes [sic], bears, wild-
cats, wolves [sic], coyotes, ferrets and foxes";
in the Santa Lucia range there were panthers
(cougar ?).

Of fish there was "an abundance of all
species." Seals and otters occurred "as far as
one hundred and fifty leagues [sic] upstream in
the Rio de San Francisco (San Joaquin River and
sloughs)."

262 Several familiar vegetable foods are men-
137 tioned. Three varieties of oak produced acorns,
which were prepared by the usual processes of
drying, grinding, and leaching. Soaproot, used
for washing, was also eaten roasted, as were
other tuberous roots and bulbs. Cattail roots
were made into flour, and the blossoms into a
yellow bread. We can guess that manzanita
cider is meant by the "very refreshing drink,
somewhat acid" made by soaking the pulp of the
fruit of a certain shrub in water. Reeds were
dried so that the crystallized juice [sic]

262 could be shaken off [as sugar].¹²² A sugar was
137 made from the compressed pulp of a shrub fruit.
Many other food plants mentioned by Pages would
doubtless be identifiable by a botanist ac-
quainted with the flora of the region.

264 Two meals were taken, one at sunrise, the
other in the midafternoon.

283 String.--It appears that both hemp and
nettle were used for making string, for, of the
two plants, Pages says one grows in a moist
soil and appears much like true hemp, the other,
growing in dry soil, has "leaves like the
walnut, ashy colored and downy, with a white
flower."

276 Tobacco.--The plant was gathered in
abundance and, ground with lime, was made into
a paste and formed into "cones or small loaves"
which were wrapped in tule leaves and hung in
the house to dry. It was taken after supper,
and one could subsist on it "for three days
without nourishment."

Men kept their smoking tobacco, wrapped in
leaves, in an antelope horn which they carried
in their headbands. A most un-Yokuts-like
practice is described: after supper "they set
themselves to smoking tobacco, one after the
other, from a great stone pipe";¹²³ that is,
smoking after supper is Yokuts, the single
great stone pipe is not. This indeed may be a
truly southern Yokuts feature.

622 Chieftainship.--Like Powers, Pages attrib-
624 utes district chiefs to the Yokuts; one might
have four or five villages, each with its own
chief, under the authority of a superior
"district" chief. The chief is said to be
monogamous, to receive tribute in "seeds, fruit,
game, and fish," to counsel on punishments with
the advice of his constituents. The lesser
chiefs kept their superior informed of events
in their villages, of civil offences, and
turned offender's over to him for reprimand.
During such an act of reprimand the culprit,
whether man or woman, remains standing with

[P. 77a]

222 insects were seen flying into them. Next morning before they were aroused by light, a fire was built over the nest and the smoke driven down the entrance with a fire fan. When the inmates were stupefied, the entire nest was dug out as a whole and carried carefully to a coal fire. When the nest was dried out, the larvae were shaken out onto a tray, washed, and put in a basket to boil. They were later
252 drained and eaten with acorn gruel (te'pin) or
262 mixed with whole manzanita berries. (This account from M.L., who earlier claimed the Wukchumni did not eat "grubs.")
222

The robliar composed of valley oaks (a white oak, *Q. lobata* Neé) supplied an abundance of acorns for the Wukchumni and their neighbors. However, the acorns from a certain black oak of Eshom Valley (probably *Q. Kelloggii*) were most prized, and are still preferred even today. The valley oak was called tao'wihit; the acorns from all oaks were called pu'utuz, save those from Eshom Valley which were known by their Waksachi name, ō'isūn.

Mariposa lily bulbs (kama'ya) were plentiful and a favorite dish. They were dug with a digging stick while the plants were in bloom (April and May). They were rubbed across an open-twined basket to remove the outer skin and then boiled.

A plant which was probably arrowhead (*Sagittaria*), called ta'a'na, was a boiled root food "just like potatoes when it was cooked and grew all over in wet places."

Metaki'ša (mesquite?) was not identified. It has "leaves like parsley and yellow flowers"; the roots were dug and boiled.

A small variety of soaproot, called koči'h:š, was cooked on hot coals. A layer of sweet-smelling flowers (ša'wan, "something like tarweed") was first laid on a layer of coals in a pit.¹⁸⁰ Then the bulbs, then another layer of flowers were laid on and all covered with hot ashes. More wood was laid on to burn as coals and the whole left over night. This dish was greatly relished and was always prepared in large quantities for a general feast. The cooking was a man's task; when an especially large quantity was wanted, men would help the women gather the bulbs. The cooked bulbs and flowers were not eaten together but separated and eaten as two dishes. Both sexes partook.

• [37] The general word for clover was ōi'tat, but five kinds were distinguished: po'to ōitat, soiwa'si ōitat, hodo'm ōitat, šaka'ma ōitat, and ka'tik ōitat. These were usually eaten raw and were a favorite accompaniment for acorn mush, as was pu'šta, another green, though not a clover, which was cooked. The clover designated as hodom had red and white blossoms; while still young and tender it was eaten raw and was a favorite accompaniment for salt-grass

[77]

¹⁸⁰Armstrong states that these bulbs were cooked in pits by the Fomo (Field Book of Western Wild Flowers, 12).

CP. 155a] DUMNA

131. The type of country in which the Northern
 175 Foothill Yokuts dwelt was praised by Major
 Savage. He described it as land of the "Chow-
 chillas," but in recent times Western Mono have
 occupied the area and may have then.

131 This belt of country (Sandhill Crane
 136 Valley on North Fork of the San Joaquin) beats
 175 the region of the Yosemite or the Po-ho-no
 Meadows for game, if the Indians tell the
 truth; and with the exception of the Kern River
 Country, it is the best south of the Tuolumne
 River. It abounds in grizzly and cinnamon
 bears, and there are some black bears. Deer
 are very plenty, and a good variety of crane,
 grouse, quail, pigeons, road-runners, squirrels
 and rabbits -- besides, in their season, water
 fowl. This territory of the Chow-chillas has
 plenty of black acorns (their favorite acorn),
 and besides this there are plenty of other
 supplies of bulbous roots.³⁷

SHELTER, FOOD, IMPLEMENTS

343 Structures.--There were six different
 sweat houses (mos) at B.W.'s Dumna village;
 they were of different ages and sizes, two of
 them in disrepair.³⁸ When a new sweat house
 was completed, a "fandango" was given by the
 chief. B.W. could not describe this, save that
 [574] there was "plenty to eat and everybody had a
 good time. Then they could sweat."

342 The houses (sa'm:s), large and spherical,
 were covered with "brush" thatch, not tule.

Foods and beverages.--Pine nuts (pa'san)
 222 were obtained on trips up to the mountains or
 262 were brought down for trade by the Kechayi.

The pine cone and pine tree were called ton;
 pasan also meant the split pine cone.

252 Manzanita cider (a'p'eu) was made of the
 272 ripe berries which were mashed and freed of
 their seeds. The pulp was put in water for
 several hours, then the liquid was strained
 through a basket sieve. A hot tealike drink
 (ci't:l) was made by pouring hot water on the
 pulp; the pulp, with a little water, was eaten
 as a "mush" and called ča pi. A thickening
 material called ča'n:t was pounded up and added
 sometimes [čan:t not identified].

Implements.--The plain bow (miko'n) was
 411 made of pine, but was gotten by trade from the
 Kechayi or Poagias, as was also the sinew-
 backed bow (piki'l). All kinds [aiç] of arrows
 were called tuyo's.

412 A knife for scraping was made from the rib
 bones of a deer or any other large animal.

For fishing, a hook (mike') was made of
 227 "some piece of bone which was boiled to make it
 soft and then it was bent." This was used on
 a string for angling [European introduction ?].

[262] Small fish eaten were: polhu'i, (sucker),
 wešča' (lamprey eel), and lu'p:č (brook trout).

³⁷Quoted, *ibid.*, 116.

³⁸"Too old to be any good, just like I am now," said B.W.

[P. 180 a] Chuck Chapin

252 Greens.--Clover leaves, young and tender,
262 were eaten in the early spring, said J.R. They
were eaten alone or as an accompaniment to
acorn mush or manzanita cider. Clover was
never dried.

[222] Roots.--Not many roots were eaten, said
J.R. Of this type of food the so-called "wild
potato" was most abundant and favored. In the
spring, when the grass was just beginning to
turn yellow, women went out to dig these roots.
The season lasted about two weeks, for soon
after the roots ripen the ground becomes too
hard to break. They grow about three inches
underground, are a little larger than one's
thumb; the plants do not look like a potato
plant. [Probably the Eulophus. -- A.H.G.]
The roots were laid out on rocks to dry
[251] thoroughly, then stored for winter. They were
hung up in the storehouse in containers, as
they spoil if allowed to get damp. They were
boiled in water and mashed when eaten: "they
taste just like potatoes."

[222] Berries and fruits.--Elderberries were
251 eaten, said J.R. A larger and sweeter type
was got up in the mountains when they went up
for pine nuts. They were gathered, dried on
rocks up there, and brought home. They were
boiled and eaten about once a week during the
winter. They were never mashed. Dried berries
kept a long time.

Thimbleberries⁸⁹ were picked when ripe and
eaten at once, never dried. They were picked
into an ordinary seedbeater held in the left
hand.

[251] Gooseberries which grow locally are very
thorny, but a better, less spiny kind grows up
in the mountain, larger and juicier. They turn
red when ripening, and when brownish but not
yet black are ready to eat. They were con-
sumed at once, never dried. They are J.R.'s
favorite berry.

[272] Wild grapes were eaten, but never dried.
Sometimes the fruit was crushed, producing a
red juice which was drunk at once.

[221] Nuts.--Nuts of the sugar pine were got
222 around Coarse Gold, said J.R., but most came
from higher up in the mountains. The nuts were
ready about August, and whole families went up
there to camp. Hazelnuts and a fine quality of
elderberry were got at the same time. Deer
meat was also enjoyed then.

[222] When the pine nuts were ripe, men climbed
481 the trees, knocked down the cones, while the
women below collected them in piles. Pine
needles were laid around the piles and ignited
to burn off the pitch. When cool, the cones
were split open by setting them butt down on a
rock and striking the tip with a heavy stone.
They split into about three sections and the

[137] "A red berry a little larger than a man's thumbnail,
growing on a bush 3 to 4 feet high, the leaves the size of
one's hand, the stems finger thick. The berries are not
round (spherical?), are thinner than strawberries, grow in
clusters at the ends of the bush and are easily picked;
something like a raspberry."

EP. 224 a] ~~Waksachi~~ m. Mono NS25W
Y
262
192
136

eat
 čuču 'ai: bluebird; too small to eat
 čini 'ša: Oregon towhee; too small to
 tu 'ma: chickadee; too small to eat
 ču 'i na: Oregon junco
 muči 'uoi na: mockingbird?, thrasher?
 sagikiyi: goldfinch; "first sign of
 spring"
 troti 't:š: Audubon warbler?
 so 'o wi: pigeon; everyone ate
 ho 'ma: valley quail; everyone ate
 či p:t: mountain quail; everyone ate
 oi 'oi 'ina: roadrunner; all ate but

winatum

sara 'apa: kingfisher
 šo 'šo': little green heron
 wa 'k:ts: blue crane
 ko 'd:to: sand-hill crane
 ka 'hi: grouse
 kura 'vi: duck (kind?)
 la 'la: geese
 huihui 'mus: pelican; flew by to and
 from lakes.
 sai 'ga: mudhen

Insects:

mū 'y:m: fly
 čoko'i 'ica: wasp
 pe 'na: yellow jacket
 hu 'biwa: bumble bee
 naraposta 'pe na: hornet
 ta beko 'ot: "big stick bee"; kept honey
 in tree-bark crevices
 tsutsu 'nap: tarantula
 mu 'ča: black widow spider

Reptiles and water creatures:

wulu 'lu: brown lizard
 kumče 'ča: black lizard
 wasu 'i: a large "brush" lizard
 musi 'gi: rattlesnake
 pasu 'go: water snake
 kolo 'iki: King snake
 o 'koko: bullfrog
 kuai 'aki: a small frog
 a 'natza na: water dog
 ta 'l:m: speckled trout
 e 'bič: lake trout, not found in Wak-
 sachi area
 po 'lhoi: sucker
 aiya 'go: a flat fish (perch?), not
 found in Waksachi area
 gai 'hit: salmon, not found in Waksachi
 area
 ta 'k:ts: minnows
 a 'nya: turtle

Trees and shrubs:

pohue 'dop: valley oak
 ya 'kap: post oak
 wi 'up: black oak; the acorns of this
 made the "best" mush
 sakla 'ba: live oak
 tikki 'ya: acorns of all oak species
 a 'psaab: manzanita
 to 'nap: mountain mahogany (used for
 plain bow)
 no 'jib: pepperwood (used for plain bow)
 tso 'poi: chaparral brush (ceanothus?)
 wo 'haba: "Jack" pine
 pane 'wan:p: sugar pine
 pone 'diwa: nut of sugar pine
 tu 'bap: "Digger" pine (piñon)

W
Y
192
137
262

[P. 2246] Western Mono. NS 25

W

Y

137

192

262

tu'ba: piñon nut
 wa'p: cedar
 sana'nap: fir
 o' pa'dra: yucca ("cactus")
 o' b': yucca blossom stalks, eaten in
 the bud.

wo'honaba: redwood
 ye b'p: tamarack, grew at Big Meadows
 tsa t'p: slippery elm
 napa'ap: alder
 soho p': cottonwood
 tanapo nip': ash
 pa sitap: willow
 s'hu b': small willow
 se' nowiyap: elderberry bush

W

Y

372

Firemaking---The Michahai and Waksachi made fire by striking and drilling. When flint rocks were struck, the sparks fell on a tinder of fine growth derived from oak trees (Spanish moss ?) or on rotten buckeye wood. The drill apparatus consisted of a buckeye hearth, mountain-mahogany drill, and oak-growth tinder.

Meals and Manners

W

Y

264

Meals were eaten just after sunrise, about noon, and just before sunset. The midday meal was taken only by persons in camp and was little more than the casual picking up and eating of already prepared food. A man going off from home would not take food with him unless he were to be gone more than twenty-four hours. The occupations which took men away all day usually permitted them to return in the late afternoon. When gambling and playing games, men often became so absorbed that they would not stop to eat during the day. However, between the two main meals, morning and evening, there was considerable eating of odd bits, as one wanted them, of such things as honey, piñon nuts, and cooked food left over from previous meals.

W

Y

[415]

People never ate directly from a cooking basket. The food was apportioned in smaller coiled baskets (fig. 3, Pt. I), which were usually individual. Often two or three small children would share the food in a small basket or, in very poor families, adults might have to do the same. The three middle fingers were dipped into the mushes; gruels and soups were drunk from the edge of the basket; meat and fish were torn apart with the fingers as the cook had already hacked it up with an obsidian blade before putting it on to stew; jerked meat and fish were usually cooked by boiling in pots or baskets.

W

Y

264

574

The essence of hospitality was the serving of food. The first person to recognize an approaching visitor called to him to come and eat. Custom required that a visitor go first to the chief's house, where he was given food; no one necessarily ate with him unless a meal were in course. Then, unless he were a winatum whose business kept him with the chief, he was called

and dirt covered. It was small, not over 15 feet in length, and in no sense a dance house or assembly chamber. Women never entered it. It was the regular sleeping place of the older men during the winter when they were at the home village. The door faced the creek, or south, and was sometimes sheltered by parallel wind-breaks. Often on retiring, the inmates sang and sweated, perhaps in competition along the two sides, the fire being added to to make the opposite row cry out first that they had enough. Then came a plunge into the stream, and a return to dry and sleep. In the morning they ran shouting to the water again. 344

There is no house for dances and rituals. The rattlesnake "stepping," the mourning ceremony, and perhaps other rites were held in large roofless inclosures of brush, a sort of fence. This is the southern California form of ceremonial structure. North of the Yokuts it reaches to the Maidu as an adjunct of the mourning ceremony.

THE FOOD PROBLEM IN CALIFORNIA.

The California Indians are perhaps the most omnivorous group of tribes on the continent. The corn, salmon, buffalo, reindeer, or seal which formed the predominant staple in other regions, did indeed have a parallel in the acorn of California; but the parallel is striking rather than intrinsic. 262

To begin with, the oak is absent from many tracts. It does not grow in the higher mountains, in the desert, on most of the immediate coast; and it is at best rare in districts like the baked plains inhabited by the southern Yokuts valley tribes, a fact that may help to explain the permanent association and commingling of the majority of these tribes with their foothill neighbors. It is true that at worst it is rarely a far journey to an abundant growth of bearing acorns anywhere in California; but the availability of such supplies was greatly diminished by the habits of intense adherence to their limited soil followed by the great majority of divisions. 137 222 262

Then, where the acorn abounded, the practices both of collecting and of treating it led directly to the utilization also of other sources of nourishment. The farmer may and does hunt, or fish, or gather wild growths; but these activities, being of a different order, are a distraction from his regular pursuits, and an adjustment is necessary. Either the pursuit of wild foods becomes a subsidiary activity, indulged in intermittently as leisure affords, and from the motive of variety rather than need, or a sexual or seasonal division becomes established, which makes the same people in part, or for part of the year, farmers and in part hunters. An inclination of this sort is not wanting in many districts of California. The dry and hot summer makes an outdoor life in the hills, near the heads of the vanish- 222 262 132

is near the depot at Lemon Cove. Near the bridge across the Kaweah River on the road between Woodlake and Lemon Cove was a salt spring which the Wukchumne called *Tushow* (ow as in cow). They obtained salt by boiling and evaporating the water. 101
103
131
69
[258]

Three miles northeast of Woodlake, the Pohut home, (NW ¼ of Section 28, T17S, R27E, MDB&M) was *Tahponguh*, or Buckeye Springs. 361

The small lone hill, about a half mile southeast of Lind Cove, was known as *Kowichow* (Kow-ih'-chow).

The mixed color paintings on Bacon Hill, north of Redbanks, and the hill itself, were called *Hucha Ingutch*, meaning Writings. [53]

About one-half mile west of Woodlake is a low swale running north and south. It was named *Ahd-tow*, meaning Salt Gathering Place. Salt grass still grows in the bottom of it. [37]

At the east end of the straight stretch of pavement leading east from Woodlake is a small flat, below a very rocky gulch (NW ¼ of Section 33, T17S, R27E, MDB&M). This was a favorite place for gathering grass nuts (*kawatchip*). It was named *Kawatch Pawme*. In the old days there was a fine spring there. About three hundred yards northeast, and uphill from *Kawatch Pawme*, is a small flat called *Hawyaw Heitch*. A mythological spirit guarded the spring there and claimed that he could hear whenever anyone spoke his name. The name means Name Calling Place. [776]
823

On the Dry Creek Road, which runs north from the bridge across the Kaweah River between Woodlake and Lemon Cove, are several Indian landmarks. To the north, as this road leaves the hills and starts across the first small valley, (west portion of Section 26, T17S, R27E, MDB&M) there is an old acorn-grinding site. It is about seventy-five yards west of the road and is marked by granite rocks containing many acorn pounding mortars. Its name was *Pachakish* (Pah-chah'-kish). Due north of this site, at the end of the straight stretch of road is a small bare hill which was called *Tacayu* (Tah-cah'-yoo). [415]
252

West of *Tacayu* about a mile and a half is a spring which was known as *Shuquoyun* or Elk Place. It is at the foot of the grade leading to the Pohut place and Buckeye Springs (*Tahponguh*). In the hills just east of Lemon Cove (SW ¼ of Section 1, T18S, R27E, MDB&M) there was a fine spring and a village named Choyo. Over the hill southeast of Lemon Cove

[101] was the village of *Ustunu* (Oo'-stoo-noo). At the Lime Kiln
 [103] Hill above Lemon Cove, on the south bank of the river (NW ¼
 [131] of Section 35, T17S, R27E, MDB&M) was the village of
 619 *Hososhud*. On the northeast slope of Wukchumne Hill at Lem-
 361 on Cove, and extending to the northeast, was the Wukchumne
 village of *Shonoyu*.

[176] North of Woodlake (SW ¼ of Section 13, T17S, R26E,
 823] MDB&M) is a small, rocky, lone hill. It was named *Bawsu*,
 meaning Hollow. A spirit was thought to live inside of it.
 [137] Back of the rocky range of hills north of Bawsu was a village
 named *Awnew*. A dwarf variety of tule, known as *awn*, grew
 there. This site is at an old homestead settled in early days
 by "Mitch" Work (NW ¼ of Section 18, T17S, R27E,
 MDB&M).

[415] In the edge of the hills north of Antelope Valley, north-
 250] east of Woodlake about five miles, was the most northerly vil-
 lage of the Wukchumne (SW ¼ of Section 17, T17S, R27E,
 MDB&M). It was named *Wuknaw* and was an important
 antelope hunting and seed gathering place. The site is marked
 by many mortars cut into the outcropping granite by ages of
 acorn pounding. The high peak northeast of Wuknaw one
 mile was called *Tuyow* because an Indian hunter was once ac-
 cidentally shot there with an arrow (*tuyosh*).

About one-half mile west of Wuknaw was a village named
Wipanche. There was a spring at the site which was at the edge
 of a hill. At the site of the old Toler home, one-half mile north-
 east of Woodlake, is a small granite rock-topped knoll which
 was named *Koseu* (Ko-se'-oo).

Above Lemon Cove several miles, and north of the highway
 (SW ¼ of Section 25, T17S, R27E, MDB&M) is a landmark
 known as Eagle Ridge which ends in a peak which the Wuk-
 chumne called *Teduntow*, meaning Rolling Down Place. This
 name resulted when an Indian gambler was killed as he tried to
 roll down the hill to win a bet. Eagle Ridge slopes down to the
 north bank of Kaweah River where it ends in a bluff. The
 Wukchumne called this place *Otoy Yahsid*, meaning Falling Off
 Place. As two Indian friends were looking over the bluff, one
 pushed the other, who fell into the river and was drowned.

Rocky Hill east of Exeter was named by the Yokodo,
Chahka Shahnka, meaning Live Oak Place.

The village of *Moiyuk* was located at the pointed hill
 northeast of Lemon Cove, (SE ¼ of Section 35, T17S, R27E,

133 the lake shore might move back to its original position and the whole tribe would again move with it.

It is of interest to compare some of the characteristics of the river and lake types of culture and see from that comparison how the nature of the territory itself affected not only the habits but the dress and food of those people.

184 The lake Indians lived principally upon clams, fish, water
[262] fowl, seeds, and tule roots and were rather despised by the river
[285] tribes. The most of their baskets and other equipment, includ-
[287] ing baby cradles, were made of tule fiber. They also used
rabbit skins to a much greater extent than did the river tribes.
They wandered about considerably, having few permanent vil-
lage sites, following the lake shore in their migrations. They
blended closely into their surroundings. "Uncle Bud" Akers,
who went to Tulare Lake in 1854 and who knew those Indians
as long as they lived in that locality, furnished the following
description of them and their surroundings:

136 "Most of the game in the San Joaquin Valley was about
the same color as the brush and grass that grew there. In the
● 137 summer the dry grass turned the plains a light brown or tan
color. The salt weeds and brush which grew about the lakes
had a light, silvery grey color. The dry tules surrounding the
lakes and streams were a light brown, or tan, and hid the green
tules which grew in the water. A band of elk or antelope were
almost invisible against this tan background, and they knew it.
If they were near grass or tule cover they would sometimes
keep perfectly quiet. Sometimes we would ride past them with-
out seeing them. A jack rabbit would crouch under a tumble
weed until you were within three feet of it before it would bolt
and run, or before you saw it.

361 "The Indian camps were also hard to see until you were
close to them. The Indians piled salt weed and brush or tules
[343] on an elevated framework to make a shade. They also made a
[342] sort of tent-house of tules. Several times I have almost passed
within fifty yards of these structures without seeing them.

291 "In their native dress the lake Indians were themselves
281 about as well protected from sight as was the game. In the fall
and winter they wore rabbit skin capes and hoods. The women
wore skirts made of tules or rabbit skin. Sometimes they made
these articles of the skins of ducks or geese with the feathers on.
The men wore deerskin breech clouts that were about the same
color as rabbit skin.

"The Indians of this country finding their food where they lived were not nomadic. They were not disposed to range, and seemed unaccustomed to intrude upon the ground which usage probably made the possession of other tribes. 175

"Their huts were easily built and permanent; the climate was fine, they lived mostly in the open air, and when they died they were not put in the ground but up in the branches of the trees. The climate is such that a dead animal left on the ground simply dries up and only the eye gives knowledge of its presence. 1764 132

"The springs and streams hereabout were waters of the *Chauchiles* and *Mariposas* Rivers and the Indians of this village belonged to the *Chauchiles* tribe.

"On some of the higher ridges were fields of a poppy which, fluttering and tremulous on its long thin stalk, suggest the idea of a butterfly settling on a flower, and gives to this flower its name of *Mariposas*—butterflies—and the flower extends its name to the stream. 137

"The encounter I had here with the Indians was a premonitory symptom of the contests I afterward had with the State and Federal governments when the place became my property.

"We were only sixteen men. Keeping in the oak belt on the course I was pursuing would bring us farther among these villages, and I would surely have lost the cattle and perhaps some men and horses in attacks from these Indians. In the morning therefore I turned down one of the streams and quickly gained but a little distance on this course when an Indian was discovered riding at speed towards the plain, where the upper San Joaquin reaches the valley.

"Maxwell was ahead and not far from the Indian when he came into sight and knowing at once that his object was to bring Indians from the river to intercept us, rode for him. The Indian was well mounted but Maxwell better. With Godey and two of the *Delawares* I followed. It was open ground over rolling hills and we were all in sight of each other, but before we could reach them a duel was taking place between Maxwell and the Indian—both on foot, Maxwell with pistols, the Indian with arrows.

"They were only ten or twelve paces apart. I saw the Indian fall as we rode up. I would have taken him prisoner

302 tailed hawk. Into the hair at the back of the head and under [237] the string might be thrust several feathers. These feathers might be in natural colors, or white goose feathers dyed red, [30] yellow, or blue. Beads of periwinkle shell, or of steatite, were hung around the neck, or fastened into the coils of hair.

304 Sometimes the ears were pierced, this practice being carried to such an extreme that in some instances, we are told, the rim would be almost separated from the rest of the ear and [30] stretched so that it hung almost to the shoulder. As much as a pound of ornaments might be suspended from these rings of flesh. At least upon the occasions of ceremonies, the face and 302 other parts of the body were painted.

The only article commonly worn by men, which could be 291 considered as clothing, was a breech clout (*nong-itch'-un*), supported by a gee string (*wuh-suk'-un*). This apparel was worn much in the same manner as was that of the Great Plains Indians. The breech clout was generally cut from a deer skin. It was about four feet or more in length. Both gee string and breech clout were placed behind the wearer and the two ends of the gee string brought to the front, where they were held by one hand, while with the other, the loose end of the breech clout was brought between the legs to the front. While the end of the breech clout was held under the chin, the gee string was tied around the waist over it. Then the end of the breech clout was allowed to fall downward, forming a small apron. This apron might be painted several colors, a design [53] peculiar to the tribe or family of the individual, or it might be left plain.

During extremely cold weather the skin of a mountain lion, deer, or wild cat might be thrown about the shoulders and pinned in place. But this would only be during a period of actual storm or cold and was not a common procedure. No other apparel of any sort was deemed necessary. Several tribes say that there is in their language no word for foot covering of any sort. The *Wukchumne* word for such was *Wong-kud'-uh*, and their elk-skin moccasin had a loose, boot-like leg which was tied just below the knee.

● [137] We are told by Indian as well as white pioneers that in the early days no foot covering was necessary, for the San Joaquin Valley floor was covered with grass as soft and comfortable to the foot as a velvet carpet. We are told that all of [177] the plants of today which would in any way make barefoot [text continues on p. 78]

291 travel uncomfortable were brought by the white man. It is
 [77] probable that in some instances, particularly in rocky, brushy
 country, some sort of moccasin was used.

- 137 It is interesting to pass along the roads of the San Joa-
 177 quin Valley with the Indians of the older generation and have
 824 them point out the plants which came with the white man and
 those which are "old timers." Among the introduced plants
 are fox tail, cockle burrs, Spanish thistle, puncture vine, sand
 burrs and many others, any one of which would have forced into
 the language of all Yokuts Indians a word for some sort of
 foot covering.

YOKUTS WOMEN'S DRESS

291 As regards dress, the Yokuts woman was, until the year
 just passed and the coming of the "new look," quite modern,
 short skirts and no stockings having been in style for many
 years before Hollywood modes were adopted. Painting was
 [304] not unknown, although it was often done in permanent form by
 tattooing.

302 The Yokuts women often wore bangs and allowed the re-
 mainder of the hair to hang loose over the shoulders, or gather-
 ed and tied it behind the neck. Young unmarried women are
 said to have made themselves more attractive by separating the
 hair at the back and forming it into two wrapped coils, bound
 by strings of beads or other bright ornaments. This practice
 was called *pin-ke'-itch*. They sometimes wrapped string around
 their heads and stuck feathers under it at the back of the
 head. In this they followed very closely the ancient customs of
 their red sisters throughout America.

302 When in mourning for a brother, sister, father, mother,
 765 husband, or grandparent, it was in some tribes customary for
 Yokuts women to bob their hair. It was cut off short across the
 back, sometimes by means of a piece of glowing sycamore bark,
 the hair being clamped between the parts of a split stick. They
 called this operation *hu-pahn'-man*. [during the period of
 mourning there was a tabu against washing, or bathing and the
 eating of meat]. The hair removed was tied to a rock and
 thrown in a deep hole in the river. I have been assured by in-
 dividuals of tribes among whom I have worked, that none of
 [283] their people would have used or even preserved hair removed in
 172 this way; this in spite of the fact that I have found in Yokuts
 graves numerous lengths of cord, made of twisted human hair.

263 The salt obtained from salt grass does not taste like common table salt. It has a sour, salty taste much like that of a dill pickle. Although it is not acceptable to the untrained palate, surviving Yokuts Indians still use it for seasoning, almost to the exclusion of all other salt.

263 The salt is not all placed in cooked material. Some of it is eaten separately. A little of it is kept in a small basket or clay receptacle and occasionally a small pinch is placed in the side of the mouth. This may be done while the meal is being eaten or while housework is being carried on. Some of the salt is mixed with water and cooked. After it is reduced to a thick consistency it is formed into small cakes. As needed, small pieces of this solid salt are placed in the side of the mouth and dissolved like an all-day sucker. The Tachi wet the dry salt and form it into lumps about the size of a golf ball. The children run about the camp licking these lumps.

RIVER JUNGLE GROWTH

• 137 Persons who have not lived along the San Joaquin Valley rivers prior to the time when they were cleared for farming and in running cattle and sheep upon their bottom land, will scarcely believe the stories told by pioneers about the wild plant growth along those streams. As late as 1900 some of this growth still existed along the Merced River and along the nearby San Joaquin, but only enough to suggest something of its previous rank nature. This jungle consisted not only of trees, but of wild grapes, several varieties of tule and willow, wild blackberries, nettles, grasses, and many other plants too numerous to mention.

It was not until the fall of 1925 that the writer became familiar with the last remaining jungle along the Kaweah river, which he was assured had been almost destroyed at that time, but which was even then beyond the belief of many persons who had lived for years within a few miles of it.

During the spring of 1931, while searching for material to be used in constructing two California Spanish-type oxcarts, I made an exploration of the remaining jungle between Lemon Cove and Visalia. A dense portion of this area lay approximately six miles east of Visalia and near East Mineral King Highway. This territory had been burned over the previous fall and did not present one-third of the growth which had existed the year before.

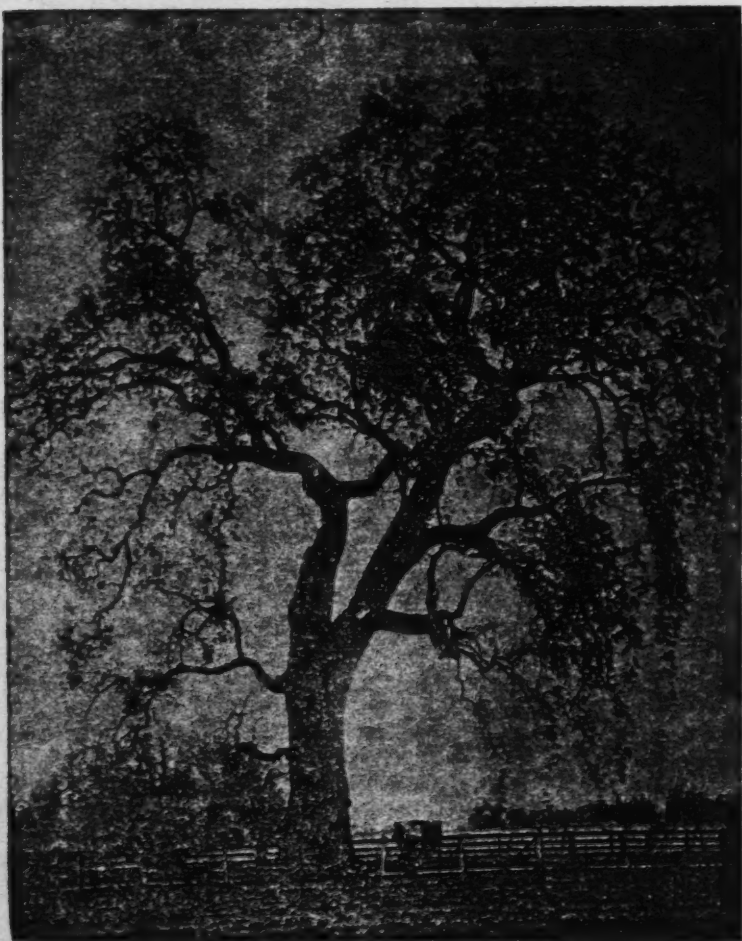
The search for large cottonwood trees, from which to (37) make ox-cart wheels, revealed several trees approximately four feet in diameter and of great height. Surrounding these large trees were great areas of wild blackberries and wild grapevines. Some of the grapevine trunks were six inches in diameter. They reached to the very tops of the tallest trees and then hung to the ground.

By the latter part of September and the middle of October, the grapevines were loaded with grapes which were gathered by many nearby white and Indian residents for use in making jelly. Some areas, an acre or more in extent, were piled twenty feet or more in height with wild blackberry vines. During June, these had born a tremendous crop of berries. These were about the size of the Himalaya variety of tame blackberry and tasted much like it. In addition to the cottonwood and other trees mentioned, a variety of ash was quite common. There had also started a rather thick growth of young oaks. [22]

It would take several hours to catalog and describe the many varieties of grasses and water plants that in 1931 were growing in the tangled jungle along the banks of the main Kaweah River and its sloughs. Two or three varieties of these grasses are used by the local Indians in basket making, many of them growing to a height of eight feet or more and so thick that passage through them was made with difficulty. Great patches of nettles covered some portions. At other places wild hemp was quite thick.

Over the burned area a young growth of blackberry and grapevines gave evidence that the next year would see several more acres covered to a great height with these plants. During the succeeding fall, (1931), this last jungle area was again burned over and, with the shortage of water and the confining of what remained to the artificial channels, such growth will probably never return to this area.

The descriptions of some pioneers are easily believed by one who saw this last remnant of river jungle, which was soon gone. I have been assured by these early settlers that in some areas the oak growth was so thick that a team and wagon could not be driven between the trees, and that the branches overhead formed a closed canopy which shut out the sun entirely and offered refuge for countless numbers of birds and animals of all varieties.



The giant oak, at the Giant Oak Ranch east of Farmersville, in 1910. It was then one hundred and seventy feet tall and forty-five feet in circumference two feet from the ground, having a diameter of fourteen feet and three inches.

With the broad, slow-moving streams, and the numerous Indians who lived along their banks, this entire territory formed the most delightful refuge in the entire San Joaquin Valley, but it can never be appreciated by one who did not see it.

The following incident will probably impress upon the reader something of the immensity of the growth along these rivers. In the search for cottonwood timber to make the ox-carts already mentioned, a tree was cut which surpassed in size anything of its kind I have ever seen along San Joaquin streams. The tree was a cottonwood, more than five feet in diameter, and measured, as it lay upon the ground after being felled, 115 feet in height. The trunk of the tree was perfectly straight and free of all branches for twenty-four feet. 137 ●

This is certainly remarkable for cottonwood growth, but I have been assured that many of the oak trees which were cut for rails and log houses during the '50's and '60's measured eight feet in diameter and were straight as an arrow for more than thirty feet. Some of these trees undoubtedly stood more than 170 feet in height.

Believing the Indian names for the various San Joaquin Valley landmarks and natural attractions will be of interest in connection with the sketches in which they are mentioned, an effort is being made to insert them in their proper places. As the names varied somewhat from tribe to tribe they are all taken from the Wukchumne tribe, which once occupied the little valley of Lemon Cove. 192

Following is a list of the Indian names involved in this sketch. They were thought to be too bulky for inclusion in the text of the article.

Ash—*Wah'-shick*
 Basketry grass—*Chaw'-kish*
 Basketry root—*Hoo'-pud*
 Blackberry—*Mah'-mid*
 Cottonwood tree—*Dah'-pah*
 Grape—*In'-suh Naw'-tip*
 Hemp—*Shock'h*
 Nettles—*Tro'we*
 Oak tree—*Trak'-tah*
 Tule—*Suey'-yow*
 Willow, black—*Shah'-dum*
 Willow, button—*Ki'-one*
 Willow, common—*Shock'-otch*

BLACKBERRY JAM

262 Many persons, including those who have lived near San
 ● 137 Joaquin Valley Indians, appear skeptical when told that black-
 222 berry jam was a common dish among those peoples. Wild
 blackberry vines covered the river bottoms in patches several
 acres in extent and climbed many yards above the ground. I
 have been informed by Kaweah River pioneers that single pri-
 meval blackberry thickets covered as much as five acres and
 climbed about through the willows so that a mounted man could
 ride under them. They were favorite hiding places for grizzly
 bears, so I have been told by aged Yokuts Indian women, and
 [231] it was customary to take dogs into a thicket when beginning to
 pick berries. Said *Ah-kah-dih'-nim*, an aged *Wukchumne* Yo-
 kuts, "The dogs chewed the bear's hind legs while we ran to
 camp."

262 The berries are ripe during the month of June. Along the
 222 Kaweah, shortly after it leaves the foothills, and at one or
 two other places where the vines have not been killed by burn-
 ing, they are still loaded with ripe berries at that time.

The wild blackberry is not unlike the tame one. It is
 smaller and a little sharper in taste. But when they are com-
 pletely ripened the berries are as sweet as tame berries and
 of much better flavor. This wild blackberry was an import-
 ant staple among the Yokuts Indians, who called it *mah-mid*.

262 Descriptions of the gathering and curing of these berries
 222 still form one of the most interesting accounts of Yokuts food
 415 preparation. Two utensils, or containers, are utilized in gath-
 ering berries. The first container is an acorn shaped basket
 about six inches in diameter and ten or twelve inches in depth.
 It is rounded at the bottom and fitted with a deer-skin handle
 much like the bail of a bucket. The Indians call this basket
 [482] *chaw'-much*. It is suspended from the neck, and is one of the
 most convenient utensils used by the Indians, as it leaves both
 hands free for gathering berries.

262 In addition to the *chawmuch*, a hooked stick is used in pull-
 222 ing the blackberry vines within the reach of the worker, and in
 forcing them apart so that berries underneath may be reached.
 [412] The *chawmuch* having been filled, it is emptied into a shallow
 wicker basket, or colander, called *tah'-meuk*.

After the *tahmeuk* is filled it is emptied into the burden
 basket which is then carried to the *rancheria* in much the same

disappeared and all was quiet. There was nothing in sight. Everyone was gone and the husband sat alone. 775

Tihpiknits had given the husband a small basket of *toiuk* seed mush. As fast as he ate the mush it grew larger. So he was never out of it. The *toiuk* seed is the seed of the wild rice. It has a stem like wild oats and the head hangs over when the seed is ripe. It is covered with stickers which will cut your hands and make them bleed. When the Indian women gather *toiuk* seed they cover their hands and arms with mud. It is the best seed we have. When it is ground and mixed with water it rises like bread. That is why it did not get any smaller when they ate it. 775 137 222

For three days and nights the husband sat alone. On the third evening, while the Winatuns were building the fires, Tihpiknits told the husband that he had decided what to do about him. He was to go to his wife's house and stay that night. If he kept awake all night she could go back with him. 775

If the husband went to sleep he was to go home alone and hide for six days and nights. He was to tell no one where he had been, or of anything he had seen until the sixth night. Then he was to come out and give a big dance and tell everything. If he told before, Tihpiknits' watchman, the rattlesnake, would know it and he would die right then and there.

Tihpiknits asked the husband what he wanted to eat before he went to his wife's house and he answered, "*Sun-sun*, the mud-hen." So Tihpiknits gave him a fat one, but told him that it would make him sleep. By this time the husband was almost overcome from lack of sleep, but he ate the mud hen anyway.

After eating, the husband went to his wife's house. Soon she returned from the Lonewis dance. She talked with him for a long time and kept telling him over and over, "Don't you go to sleep. You must stay awake, or I cannot go back with you."

The husband kept awake until almost daylight, when he could not keep his eyes open any longer. His wife did all she could to keep him awake, but he went to sleep anyway.

In the morning the husband awakened to find his wife gone and a log of rotten wood in the house. Tihpiknits told the husband to go home and do as he had been told. When he died he was to come again and join his wife. But the wife could never return to this world again.

Tihpiknits gave the husband a fresh basket of *toiuk* seed mush and started him toward home. He crossed the big water

- 132 climate (BSh), distributed mainly along the western margin and sporadically elsewhere.
- 134 Soils throughout most of this region are of alluvial valley or valley terrace type. Extensive areas of these are either poorly drained acid soils or are heavily saline, supporting little or no useful vegetation.
- [137] In the hills to the west and south, are some areas of neutral upland soils, normally favorable to the growth of hardwood trees, especially oaks. In this instance, however, these soils usually are barren because
- 137 of aridity. In the habitat of the Buena Vista Yokuts, there are only 96 square miles covered predominantly with hardwood trees, but this includes no oaks or other trees economically useful from the standpoint of Indian technology. In the coast ranges to the west of the southern valley Yokuts are 163 square miles occupied by woodland-grass associations (a park landscape of mixed grass and hardwoods) but the trees here are sparse with relatively few oaks. Although included in the area usually attributed to the southern valley Yokuts, there is no evidence that this upland region was exploited. Over most of the entire habitat attributed to the southern valley Yokuts a sparse desert type vegetation prevailed.³
- 133 The rather grim desert environment was mitigated by streams flowing from the mountains. Many of these, especially those draining from the high Sierra Nevada to the east were perennial. Virtually all the drainage went into three shallow basins of Tulare, Kern, and Buena Vista lakes. Only in years of unusually high precipitation in the mountains did overflow water from the lakes drain into the San Joaquin River system and hence reach the ocean. Along streams and stagnant
- 137 sloughs occurred some shrubs and trees and river bottoms might support lush grasses. The vegetation of primary economic importance was the tule which grew along streams and sloughs and especially in the extensive *tulares* around the marshy margins of the lakes. Tule, hispanicized from the Nahuatl *Tollin*, here is the bullrush, chiefly *Scirpus acutis*.
- 136 Fish, shellfish and waterfowl were the most abundant animal forms. Few deer existed in the area. The California deer is a browsing

³ See Weislander and Jensen for vegetation data and Storie and Weir for soils data. Other environmental data are summarized from compilations made by the project on a state-wide basis, utilizing a wide variety of government documents, geographical and ethnographic reports, too numerous to list in this short paper, supplemented by spot field observations.

513 their neighbors raised their sleeping places on a low frame of willow poles.¹⁰

221 The settlements to the west apparently suffered from lack of water
[312] and during the summer and fall dry season residents in those villages
361 commonly moved to the vicinity of the lake. Gayton says: "On the west
[137] side was a comparatively barren area, almost treeless and waterless,
practically uninhabited, used little save for rabbit drives. . ."¹¹ In con-
trast, the residents of permanent villages on the lake frequently left
during the summer to gather seeds and to hunt. Apparently they usual-
ly went eastward, if they traveled any distance, and in part collected on
lands used by some of their eastern neighbors.

824 The economy of the Tachi was dominated by the resources of the
[501] lake and its tributary sloughs. The tule provided essential materials
for house construction and for the making of balsas which were essen-
tial for the exploitation of many of the lake resources and were used
extensively in transportation as far away as the east side of the San
262 Joaquin Valley. Tule roots and seeds provided a major part of the
824 vegetable food, and the *Tular* harbored small animals and the tule elk.
The major subsidiary vegetable foods apparently were the bulbs of
the brodiaea, easily obtainable in quantity in sandy spots, and grass
[423] seeds. In part, the latter were obtained from marked plots owned by
[428] particular women and inherited by their daughters, a sister, or other
female sociological relative. Acorns are rarely mentioned and when
439 obtained were apparently either secured by visits to the territory of
other groups or were obtained in trade. The Choinimni to the east are
especially mentioned as floating down the Kings Rivers on balsas to
exploit the lake resources and to bring acorns and other materials in
trade.

136 The river mussel (*Anodonta nuttalliana* Lea) probably was the
262 most important source of animal protein. Other less abundant mollusks
823 were utilized and fish were fairly important in the diet. The terrapin
(*Clemmys marmorata*) and waterfowl were important resources.

136 In contrast land mammals apparently were not abundant. The
[224] largest, the tule elk, was snared or speared in the tule swamps but
apparently seldom was attacked on dry land. During most of the year,
the area offered little food for grazing animals such as the antelope.
[431] Even rabbits seem not to have been abundant, for the Tachi apparently

¹⁰ GAYTON, 1948, p. 13.

¹¹ GAYTON, 1948, p. 6.

*Estudillo Among the Yokuts: 1819*73 797
648
[361]
162

pools. [Copy of Nov. 19: According to the size of it, it should show the number of 300 souls. . . Their dialect is like that of Tukul.] Their captain and the greater part of the inhabitants, they told me, were at Chischa, 8 leagues away.

I continued eastward and reached a deep arroyo, where I found two huts with Indians. They came out to receive me, one of them being the captain of Chischa [Joasps]. With his brother, wife, and other relatives he had retired this afternoon to weep during the night for the death of their relatives [copy of Nov. 19: two brothers and six sisters], since on the following day they would all celebrate, and various rancherías had been invited to the fiesta. He and his relatives helped to give water to the horses, since it was already 6 P.M.

[765]

[Copy of Nov. 19, Notes: From this point (Coyanpieh) to the weeping place of Joasps, Captain of Chischa, and from there to his ranchería, as to that of Telame, and as far as the edge of the Roblar, the land is admirable for its fertility, although rough because of its virginity. With its moisture, it only invites all to its cultivation to give abundant crops of wheat, grains, corn, and all the legumes, as long as it is irrigated. And the waters of San Gabriel can easily be carried in case of necessity. The pasture remains green and dry the year around. The woods are oaks of various species, willows, and poplars; there are some wild plants in the level parts, and in the arroyo and bogs. Moreover there abounds a shrub that they call wild hemp, very white and strong, of which the natives make their nets for fishing and (which) we (use) for sewing our shoes. Some of it is so fine it serves for sewing clothes.

133

[37] •

[283]
227

The dialect is the same. The sustenance which they have is of acorns, very savory wild grain, and different kinds of seeds which this country naturally produces with great abundance. The river has several kinds of tasty fish, the little pools and arroyos a kind of anchovy which the Indians catch and dry in large quantities to keep for the rigorous times of winter. And they have pine nuts which they gather in the mountains.]

262
[477]

[252]

Having had news from the Choynoos that there was a Christian from San Miguel among them at the fiesta, and that they had two horses, I spoke to Joasps. He immediately sent to tell the captain of the Choynoos to come, and to bring the Christian and horses. He [the captain] arrived at 10 P.M. with him and with a horse, begging me in his name and those of the other captains to forgive him. [He said] that they all invited me with his people to pass tomorrow at the fiesta which the captain of Chischa, Joasps, was making. I accepted, and he returned at midnight to Chischa, 3 leagues away from Choinoo.

797
648

The two rancherías [copy of Nov. 19: three] that I have seen today all had their women and children hidden, but after they were informed that no priest accompanied me, they came out and presented themselves.

[604]

Friday, 29.—At 6 A.M. started the march to the north edges of the Sierra [along the foothills?] accompanied by the native captain, Joasps, going to his Ranchería of Chischa where the reunion for the funeral celebration was to take place. Arrived at 8 P.M. There came out to receive me 7 captains from

648
797
574

Estudillo Among the Yokuts: 1819

83

the river toward the east, then going about 4 leagues we turned south [copy 000 of Nov. 19; and crossed another time] and found signs of there having been a ranchería. There were parts of dead horses there and a sweat house of considerable capacity. Going 4 leagues more, and almost in front of my halting place of the day before, he pointed out on the other shore of the river a great willow thicket and tular, saying that it [the Chanache ranchería] was on those banks. We went there and found four old balsas which we could not use. I had to cross by swimming and maneuvering about [bola pie] with considerable trouble because of the obstacles, the great density of trees, willows and *sarzamora* on both sides. It was necessary to enter partly on canes [? *entrar en parte arrodillados*] as far as the ranchería, which was found abandoned. It was composed solely of the same tules, their ends bent [? *dobladas sus puntas*] like those I had seen on the shores of the river and sloughs, the miserable huts all scattered and without any order.

From this native I learned that at this Rancharía of Chinches all the renegade Christians from Santa Cruz, Santa Clara, San Francisco, and Soledad had gathered in a considerable number. [He said] that Pomponio, Baltazar, and a Clareño came to it frequently; that six days ago they arrived with twelve horses and a piece of cloth that they had stolen in the neighborhood of the town and mission of Santa Clara. [He said] that when he retreated he left them there, and they had not as yet seen us; that since they always rode bareback they had no halters.

All the San Joaquin River and the arroyo of Santa Rita is studded with groves of a very large species of willow. In the largest the natives knew to watch in such a way over a great distance, for so large is this plain which they call Los Tulares that anyone is seen who comes on foot, or still better, on horseback. Today we made 12 leagues with considerable trouble because of our exposure.

Wednesday, 10.—It now seemed impracticable to continue north to the Merced River in search of an Indian village, which, according to my calculations would be 12 leagues away. For as I see it, it would have been already abandoned for many days by both natives and the renegade Christians who live with them. They would be hidden in the tules and swamps whose inviolability is a complete certainty, the more so since they carry nothing with them, and get about easily with their knowledge of the country. And already having news of this and the San Francisco expedition they would take special precautions, not even making the fires which they usually make when traveling [copy of Nov. 19; with which they are accustomed to signal when our people are traveling] on the plain. Considering the time wasted, I resolved to return to the Presidio.

Started at 6 A.M. guided by the same Indian, going toward the east [? *oriental*; copy of Nov. 19 does not give the direction] for the Santa Rita River. I reached there at 4 P.M. having gone 11 leagues through swamps, etc.

I learned from this native named Lutunys, and from the Indian interpreters whom I brought from Soledad that in that mission he had two Chris-

137
342
361797
648

[492]

[137]

[484]